BABILON IS FALLEN.

Wherein briefly is vnfolded
All the matters of greateſt moment, which hath hapned from the riſing of *Iulius Ceſar* Emperor of *Rome*, to the preſent affaires (now) in *Germany*; And which ſhall enſue to the Worlds end.

Publiſhed according to the firſt Copie, Printed, *Anno Dom.* 1595.

Ierem. 10. [illegible]
For I haue heard the raylings of many, and how they watch for my halting, ſaying, it may be that he is deceiued.

LONDON
Printed by *Edward Allde*, dwelling neere Chriſt Church, 1620.

Bible.- Apocrypha.- Esdras.- Selections

To the right Honorable Lord, ROBERT DEVOREVX, Earle of *Essex*.

READing of late (my Lord) a Chapter of Esdras, *folding vp in a mysticall & darke Discourse, a liuing representation of a long time, whereof the most is past, and some little to come, I thought it no lost labour to take my Pen and vnfolde the same, that therein we may beholde, which naturally all desire to see, aswell the Issues of thinges to come, as what are past and is in beeing, and thereafter to qualifie and moderate our hopes, and call our troubled thoughts (which otherwise run with reynes on neck) within the circle limitation, bounded and drawne from aboue.*

And finding this Propheſie written by a Man greatly beloued of God, and thereto (which rare is) a Princes Fauourite, high in grace with a King of Percia; *I presumed the*

rather to present this my Labour to your Ho. Lordship, as vpon whome God hath vouchsafed like great and rare graces: Sufficeth that your Honour read it, greater fauour Esdras seekes not: He labours not to prayse or please, which now adayes findes many Friends, but to admonish and forewarne, which fatally findes none till't be too late. He feares not the Noble and Learned reproouer of supposed Predictions: For he hath heard him honour the Propheties of holy Writ, wherein himselfe hath no lesse honour gotten, then giuen: His other enemyes hath wisht me to conceale, and to reserue them to a more open hearing. But Esdras is at the next leafe (my Lord) and craues your Honours pacience for an houre.

BABI-

BABILON IS FALLEN.

Esdras 2. Chap. 11.

Then I sawe a Dreame. *Verse* 1.

AFTER this, the Prophet sawe a vision, concerning the beginning, continuance, and fall of the Empire and supremacie of *Rome*. And this vision was shewed him in the dayes of *Artaxerxes* King of *Persia*, about 400. yeares before the first stone of her Empire was laide. *Iulius Cæsar*

And behold, there arose from the Sea an Eagle.

And there arose among the Nations, the fierce and fearefull Kingdome and

Empire of *Rome*, seene in vision by the Prophet *Daniell*, some few yeares before.

Which had 12. fethered winges.

Wherein should arise and raigne 12. Emperours, which should spred their Power like winges ouer all the Earth, in great feare sitting on it. And it seemed good vnto the Prophet to touch by an intellection these 12. onely, both for they are a Iewrie sufficient to argue the whole suite of Emperours which did arise and raigne in her: as also because they onely were natiue Romans, descended of the *Iulij, Seruij, Salui, Flauij, &c.* vnlike therein vnto the rest, which were all (or almost all) like changeable stuffe of diuers colours, so of diuers Nations. Their rising, continuance, and end, is toucht in their proper place.

And three heads.

Her three heads are three Kingdomes, fore-ordained to vpholde and maintaine the

the power of her pride, when al her wings and feathers ſhould faile her. And are reſerued to execute her laſt will, and finiſhe her funerals, as ſhalbe hereafter more at full declared.

And I ſaw, and beholde, ſhe ſpread her winges ouer all the earth, and all the windes of the ayre gathered them-ſelues and blew on her. *Verſe* 2.

By the windes, are meant, her proſperous and happie ſucceſſe in all her proceedings. And of neceſſitie it muſt goe well with her, whom euery wind doth blowe to good. Witnes the limits of her territories, from *Ganges* to *Gades*, and from the *Scithian ſea* vnto the *Cape of hope*: as teſtifieth one of her own, which ſaith: that ſhe extended her tents, to the borders of the Ocean, and the feare of her name vnto the heauens.

And I ſaw, that out of her fe- *Verſe* 3.

thers grew vp other contrarie fethers, but they became litle fethers and ſmall.

And the Prophet ſaw, that among the Princes and gouernors which ruled in her there aroſe and grew vp certain Kings which were contrary vnto her, marking ſuch as intended to root vp the crown and dignitie of her Empire, to plant themſelues therin, and their houſe for euer. But their thoughts preuailed not, for as the verſe coucludeth, their power waned, and they periſhed like the reſt: what thoſe contrary Kings were; their number, names, attempts & end, ſhalbe deliuered in their place.

Verſe 4. But her heads reſted, and the head in the midſt was greater then th'other heads, yet reſted it with them.

But the three kingdomes fore-apointed t'accompliſh & finiſh the wickednes

of this great Citie, were quiet and at reſt, as not yet (during the reigne of her fethers) conceaued and brought forth. And the Prophet obſerued that th'one of thoſe Kings was greater in power then both his fellowes, yet reſted it with them. Concerning theſe three Kings, their names, their greatnes, and all that appertaineth, ſhal be ſpoken in due place.

Then I ſaw, and behold, the Eagle flew, with her fethers, and reigned vpon earth, and ouer them that dwelt therein. *Verſe* 5.

And I ſaw that all things vnder heauen were ſubiect vnto her, and no man ſpake againſt her, no not one creature vpon earth. *Verſe* 6.

And the Prophet beheld, that this proud Citie flew with her Emperors and Legions ouer al her neighbors, ſubiecting all the dwellers on earth vnder her, in ſuch ſort, as there was not a Nation or People

to

to be found vnder heauen, that was not either rooted out by her, or inforced to receiue their Gouernors from her.

Verse 7. And I saw that the Eagle stood vp vpon her clawes, and spake to her fethers, saying:

Verse 8. Watch not altogether, sleepe euery one in his owne place, and watch by course.

Verse 9. But let the heads be preserued for the last.

And the prophet obserued, that this powerful Citie, in the daies wherein (ouergorged with pride) she stood vpon terms of her counsell and armes, tooke such order (for in euill she was very methodicall) that her Kings and Kaysers, should neither sleepe nor watch, that is, neither perish nor rule all at once, but rise in a successiue course, as in the verses following is manifested. And she further commaunded that

the

the three last Kingdoms, ordeined to conclude the number of her sinnes, should take their ease and not awake, till their time appointed.

Neuertheleſſe, I ſaw that the voice went not out of her heads but from the middeſt of her body. *Verse* 10.

As hee that vndertakes a dangerous leape, doth firſt retire the beter t'aduance his ſtrentgh: ſo to bound fairely ouer the darke vnderſtanding of theſe wordes, we muſt of neceſſitie looke back and carrye before vs the true birth and perfect nature of this Empire: which the Prophet *Daniel* in his viſion deſigneth vnder the forme of a ten-horned beaſt, ſignifying thereby, that it ſhould be a power vpheld by a ſucceſſion of many Kinges; for the hornes betoken Kings, and the number of 10. comprehends all be they neuer ſo many, as all numbers are contained vnder 10. or made of their reduplicacion be they neuer

uer so infinit. And addeth further, that his teeth were of iron, his nails of brasse, inferring therby, th'unresistable force of his legions & Leaders. And proceeding saith, that there arose amongst his Kings, one of an exceeding strange nature, signifying by that one, a strange race and succession of Princes, far differing in shape & forme of regiment from all their predecessors, obtaining dominion not by iron teeth & brason nailes, as did th'Emperors which arose before them, but by disceit and by a mouth which spake presumptuous things against the most High, blaspheming his name, his Tabernacle, and them that dwel in heauen, who by a hidden and vnknown force, should subdue the third part of the world, meaning all *Europe* with her Princes. By which deliniatiō, it is euident, that the Holy-ghost accounteth the chalenged Prerogatiue and supremacie of Rome, all one power, all one Empire, whether it obtaine the spoile by force, or by fraude, that is, by power of Emperors, or craft of Popes, who should be far vnlike them, as *Daniel* him-selfe saith; *And he shalbe vnlike to the first.* Meaning in forme of clai-

Chap.7.24.

ming

ming, obtaining, and maintaining Iurisdiction, not in pride, purpose and determination. So as we may behold such an vnlikely likenes between them, as was betweene the two Sisters, of whome it is said.

——————*facies non omnibus vna,*
nec diuersa tamen, qualẽ decet esse Sororum.

And thus much concerning the Prophet *Daniels* description of th'Empire of Rome; whence we note; that the same power which *Daniel* there describeth by a beast with hornes, teeth & nailes, our prophet here doth deliniat by an Eagle, with wings, fethers and heads: whose Imperial wings after they were so clipt, as she could no longer fly ouer all in her proper colors; and stile of *Roma triomphante*; deuised how by disceit she might vphold her throne (for to be high was all her care) and found nothing so fit as to disguise her selfe, and chalenge prelation vnder the maske of *Roma la Santa*. And this is it which this Verse teacheth, that when the sinfull Citie saw her feathers so pluckt, as the feare of her armes and forces, might no longer flye in-

to

to all kingdomes, commanding them vn-
der the paine of *Imperium Romanum*; Ly-
ing by meanes of this distres, very weake
and in danger of falling: her counsell and
bodie politique, deuised by lyes & witch-
craft (wherein was all her pleasure from
her youth) to restore the supremacye and
honor of her name, vnder the colour of
Ecclesia Dei.

Wherein this race of presumptuous horns
excelled the sinne of all the hornes that
foretime ruled in her, for they, as in whom
Satan dwelt but literally, did but in open
hostilitie fight against the highest, setting
before him a god made of a wicked man
whose fathers bloud cryeth out for ven-
geance night and daye, whose bedfellowe
was *& Soror & coniux*, and whose wife
was *id quod dicere nolo*. But this race of
presumptuous and deceitfull Kinges, as in
whome Satan dwelleth spirituallye, in a
hidden treasure of blasphemy, sets vp the
Highest against himselfe, and vnder the
visar of the Church, and the name of God,
blasphemeth his Sanctuary, and the Lord
thereof. No meruaile then, tho she and
Syon be at ods, for as golde can bodye it

selfe

ſelfe with any mettall liquifiable, latten excepted, which notwithſtanding in outward face and ſhew of all mettals is moſt like vnto it: ſo, no Church is more capitall enemie to the true Church, then ſhee, who in outward geſture, grace and countenance, is likeſt like the chaſte and virgin ſpouſe, and is indeed a whore.

Then I numbred her contra- *Verſe* 11.
ry fethers, and behold they were eight of them.

In the third verſe of this Chapter, the Prophet made mention of theſe contrary fethers, which in their thoughts conſpirde to raiſe their houſe with the ruins of Rome. And heere proceedeth more particularly to declare their number, foretelling there ſhould be eight of them, whom we will heere call out by name, that if occaſion ſerue, wee maye the better knowe them. The firſt were Weſt-gothes, vn- 1
der the leading of *Alaricus*, The ſecond 2
Hunns, whoſe King was *Attalas*. The
third

3 third Vandals, their head, *Genserick*. The
4 5 fourth *Odoacer*. The fift East-gothes, their
6 chiefe, *Theodorick*. The sixt *Totilas*, bred
in Spaine, with such followers as for those
7 times that Country yeilded. The seuenth
Longobards, with their guide *Alboinus*,
8 The eight and last, *a home conspiracie*,
more to be fear'd (as all included diseases
are most dangerous) then all the rest.

And altho many others besides these,
as *Radagaise*, th' *Alani* now called *Al-*
mans, the *Burgonians* conducted by *Gun-*
dibald, th' *Vngers*, *Saracens*, &c. were all in
their time as costly enemies to th' Empire
as some of these, yet none did humble the
great Citie, the mother of wickednes but
these eight only. And therfore ȳ rest may
not be allowed to sit at this table, but may
serue to iustifie the iudgment of the Beast
which was thus wounded againe & stric-
ken of all, as she had wounded and stric-
ken all.

And if in reading doubt arise, how the
eight fethers may be contrary to the Egle
that is, resisters of her power & dominiō,
yet be fethers of the Egle, that is, mainte-
ners of the same; The answer is, that the

were aduersaries and contrary vnto her, as she stood vpon termes of *Imperium orbis terre*: but after she had chang'd her copie, and claimed supremacie vnder the cloake of *Mater Ecclesia*, they were for the most mainteiners of her pride, and became drunke also with her worship, as other Kings and Princes of th'earth.

And thus much for their number, and names, their seuerall attempts, their prosperities and ende, shalbe presented in their place.

After this I saw, and beholde vpon the right side there arose one fether, and raigned ouer all the earth. *Verse* 12.

This fether here described is the first of the twelue, namely *I. Cæsar*, who (like an ill interpreter (translated *Senatum Populumq; romanum*, into *Cæsarem Augustum*. Whose Image, which in this verse is so liuely resembled, consisteth of 2. features: the first, sheweth the manner of his rising,

in these words.
And behold, vpon the right side there arose one feather.

Which serue in stead of art, to discouer the very true lines, and cast of his happines

For the house of *Cornelij* was as eloquent as he, and *Marius* doubtles as good a leader as he, and *Catilin* as nobly borne as he, and all these arose t'inuade the common-wealth, and to translate it into a Kingdome as well as he, but none of the rose on the right side but he. And thus much for the manner of this speech; so we take this with-all, that these words (*right side*) in their naturall & proper intent, do signifie (as through all this chap.) the surest and strongest side.

The second feature in this resemblance to be obserued, is his power, set forth in these words. *And he reigned ouer all the earth,*

For after he had subdued France, broken the heart of Germany, made his name knowen to England, he returned into Italie, ouerthrew the great Protector of the

liberti

libertie Sr. *Pompey* & his hoſt, in the fields of *Pharſalie* And like the fire of heauen (as one of her Poets ſaith) with ſuch celeritie drew after the reliques of that ſtricken faction, both in Africa and Spaine, that in 2. yeres ſpace he brought to paſſe, that nether citie nor creature durſt opē againſt him: which done, he aſcended into *Italie*, and took vpon him as Lord therof, triumphing in the ſpoiles of the world, and the blood of his Country.

And knowing that the name of a King (which he ſo much affected) was odious to the quality and nature of that People; inuaded the gouernment vnder the maske of a perpetuel Dictator, preſeruing therunder (for he was wiſe aboue all the reſt) ſome hope of recouering their late ſlaine liberty, but indeed eſtabliſhing a kingdom from which it could neuer redeeme it ſelfe againe.

And when it had reigned, the end of it came, and the place therof appeered no more, *Verſe* 13.

But this new, borne proſperitie (as is

the nature of all this worldes felicitie) lasted but a while; for in the third yere of his Dictatorship, he was slaine in the Senat, by the conspiration of 24. of whom the most both in his own (so dangerous is the name of trust) and other mens opinions, were thought his cheefest frendes. And thus was this fether blowen awaye, after it had inioyed his pleasure 56. yeres, & raigned 3. A man for letters, armes, and counsell, famous far-boue all his succeeders, and in discreete bounty, and Princely clemencye (rare vertues in such a fortune) without controuersie, surpassing all Princes made of earth.

Verse 14. So the next stoode vp and reigned, and it continued a long time, but after it had reigned his end also came, and as the first it appeered no more.

Next after him arose *Octauius*, the adopted sonne of *Iulius*: otherwise also neere

neere him in blood, as being the ſonne of his neece *Accia*, who hauing taken reuenge vpon the murtherers of his father, and obtained in all his warres, forreine & at home; triumped Lord ouer all, adding to his fathers pomp (which he had bought ſo deere (th'honors of *Parens patriæ*, and *Auguſtus*.

And this fether continued (as the Prophet ſaw) a long time, for it reigned *Triumuir* with *Anthonie* and *Lepidus* two yeres, & as *Duumuir* with *Anthonie* alone ten yeres, and then deuouring his fellow in a Sea-fight at *Actium*, reigned all alone 44 yeres.

But after it had reigned, his end alſo came, and (as the Prophet concludeth) he diſcended like the firſt, and appered no more. For by the treaſon of *Liuia* his wife, impatient to tarie th'inthronizing of her ſonne (as is the nature of ambition the nerer the goale, the faſter it runnes) his lingring ſoul was taken from him at *Nola*, in the 70. and ſixth yere of his tranſgreſſion, when he had reigned 20. leſſe.

Then there came a voice vn- *Verſe* 15.

to it, and ſaid.

Verſe 16. Heare thou that haſt kept th' earth ſo long, this I ſay vnto thee, before thou beginſt t' appeere no more.

Verſe 17. There ſhal none after thee attaine vnto thy time, nor yet to the halfe therof.

That we may know there is no God like vnto the Higheſt, who only holdeth the meaſures and times of all thinges in his hand, the prophet foreſheweth, that none of the twelue ſhould continue like to *Octauius*, nor yet attaine vnto halfe his time: which according to the word of the Lord was accompliſhed; for his ſonne *Tiberius* of all the reſt reigned longeſt, and longer by eight yeres then any of the reſt, and yet could not attaine to halfe the time of his father, which diſcended before him.

That God only might be honored in all his workes, and iuſtified when he ſpeaketh.

Then aroſe the third, and reigned as th'other afore, and it appeered no more alſo. *Verſe* 18.

Then ſtept vp *Tiberius*, and reigned in great abhomination, as did his fathers before him, but after a while he diſcended alſo and appeered no more. Ne all his skil in ſortilege and wiſdom mathematical, wherunto he had ſold him-ſelf from his youth, could ether fore-tel or fore-warne him of *Caius* his nephew, by whom he was poiſoned in the 70. and 8. yere of his mortalitie, and three and twentith of his raigne.

And ſo came it to all th'o- *Verſe* 19.
thers, one after an other, ſo that euery one reigned, and then appeered no more.

In like ſort (ſaith the Prophet) did

all the reſt which of the 12. remained, ſucceſſiuely riſe, reigne, and periſh.

Caligula. Of whome the firſt, in blaſphemy excelling, was murthered by the Captaine of his guard, after he had ſat in the chaire of the ſcornfull 29. yeres, and in the throne of his fathers almoſt 4.

Claudius The ſecond, only wiſe in euil, was poyſoned by his inceſtuous wife his neece *Agrippina*, in the 64 yere of his filthines, and 14. of his reigne.

Nero The third, a monſter, deformed in life, in mariage, and end: his life ſcornfull to the height of his fathers, his mariage thrice more deteſtable, his end more vnnaturall then any of theirs; for after he had reigned in ſinne fourteene yeres, and ſinne in him eighteene more, fel by his own ſword into the graue of his fathers, and in him deſcended the houſe of the *Iulij*.

Galba. The fourth was of an other extraction, but not of a better, deſcended of th'antient familie of the *Sulpitij*, roſe vp late, but periſhed early; for he was 60. and 3. yeres olde before he taſted th' Empire, which he got and loſt in 7. moneths.

Otho. The fifth likewiſe of a new houſe, but

of

of th'old building, got poſſeſſion by the bloud of his Predeceſſor, and by ſpilling his owne in three monethes and od daies, loſt it againe, after he had walkte in the abhomination of his fathers, eight and thirtie yeres.

The ſixt alſo, was new and olde, in no- *Vitellius.*
thing (ſaue gluttony) excelling his fellowes, in life and death like filthie; deſcended in the eight moneth of his tyrannie, after he had wearied himſelfe in the pleaſures of Caprinéum (where firſt his youth was branded) 7. and 50. yeres.

After him aroſe the ſeuenth, who *Veſpatian.*
bought the crowne with the bloud of his Mr. and ware it in baſe couetouſnes ten yeares, but then was likewiſe blowen down, hauing fulfild the pleaſures of 59. more.

The eight was he which executed the *Titus.*
vengeance due to the great murtheres, th'earthly Hieruſalem: who in the 40. yere of his pleaſure, after he had reigned 2. yeres and ſo many moneths, was alſo blowen down, not without the ſuſpected treaſon of his brother, and ſucceſſor.

The ninth and laſt, and (if it were poſ- *Domitian.*
ſible)

sible) the worst of all, who after he had reigned in the lust of his Fathers 15. yeres, and liued therein 30. more, was murthered by the Gentlemen of his chamber, and beaten downe after the rest which descended before him. So that euery one of them (as this verse Prophesied) reign'd, and then appeered no more.

Verse 20. Then I looked and behold in processe of time, the fethers that followed stood vp on the right side, that they might rule also, & some of them ruled, but within a while they appeered no more.

And the Prophet obserued and saw (after the twelue were descended) the Emperors that followed to rise, that they might rule also, and as many of them as rose on the right side, that is: in the strength and power of the twelue, did in theyr place (according to the proclamacion published in the eight verse)

spred

spred their winges and reigne also, as

Nerua.
Traian.
Adrian.
Antoninus.
Marcus.
Commodus.
Pertinax.
Iulian.
Seuerus.
Caracalla.
Macrinus.
Heliogabalus.
Alexander.
Maximinius, and the rest, to the third *Valentinian.*

In whose dayes the power of th'Eagle was so wounded, by th'incursion and saccage of the two first contrary fethers, that she could neuer after recure herselfe again but lay sicke and kept the chamber some tenne generations, which also lasted but twice so many yeares, to the rising of *Momillus* in whom descended all that was left of the Empire, name, and title for euer.

So that all the fethers which the Prophet beheld in processe of time to follow the

the twelue & in their ſtrength, their ſinne and cruelty, to defile the earth: namely from *Domitian*, to the third *Valentinian*, were 50. and 3. Kings. All which in a while (as this verſe concludeth) vaniſhed like the 12, and appeared no more.

Verſe 21. And ſome of them were ſet vp, but ruled not.

As, *Vindex.*
Piſcenius Niger.
Albinus.
Didamenus.
Maximus.
Balbinus.
30. *Tyrants.*
Firmus.
Saturninus.
Proculus.
Boneſus.
Aper.
Eugenius.
Quintillus.
Rufinus.
Conſtantinus non Magnus.
Heraclianus,

Heraclianus, and others, as in the description of times, may more plainely appeare.

After this I looked, and behold, the twelue fethers appeered no more. *Verse* 22.

Vnder the 12. winges or fethers (for both betoken one) are comprehended by an intellection (as in the first Verse) all, which in the strength of the 12. followed, from *Domitian* to the third *Valentinian*, who perished in the yere 455. after he had raigned 30. and liued 5. more.

And thus according to promise made in the first Verse, is presented a tragicall succession of all the Eagles winges, from her first fether *Iulius Cæsar*, in whom the power of her pride began, to the third *Valentinian*, with whome it ended; who after they had shewed themselues, and trodden downe the earth 500. and 30. yeares, they departed for euer the stage of this world, and all their pompe and glory descended, and appeered no more.

And heere my pen like to th'earth which being

being deliuered from her oppressors, did thirst to be refreshed: so hauing ouercome this part of her task, did think to find some ease, but in their hopes they are both deceiued, for after the Eagles fethers descended, the sorowes of the earth increased more & more, and there arose (as seldome comes the better) a race of *Sodomitical*, & *vnnatural* Kings, who vnder the visar of Successors to *Peter*, & vicars to the *Lamb*, so far excelled the whordoms of their fathers the Emperors (whose Vicars and Successors indeed they are) that they inforced the Higheſt, to poure his determined vengeance, vpon the children of men. Who according to the iudgement foredenounc'd by his seruant *Iohn*, *Poured out his* Reuel. 16. *wrath vpon the Sea, that it became like to the blood of the dead*: that is to say, vpon the great Citie and Empres of the world, by scourg after scourge) as how often and greuous in the vew of her contrary fethers may appeere) so at the full auenging him selfe that there was not a drop of *Roman* blood to be founde on earth, these many hundreth yeres.

And as the defection and vncleannes

was

was generall, so was the punishment: for (as the Apostle in the same chap. propheseth) *The wrath of the highest, was powred out vpon the riuers and fountaines likewise, and they were turned into blood also*, that is: vpon all People and Nations whatsoeuer, in such sort, as there is not a kingdom this day on earth to be found, that hath not bin (since the rising of the beast) cut downe by sword, and yeelded her stock to strang griffs, as by the bloody Registers of euery perticular Nation doth so cleerely appeer; as if it were written with the beames of the sunne. Reuel. 16.

And as the daies were euill aboue measure, so they exceeded in darknes and ignorance; that my pen hath no lesse troble, to be deliuered of the rest of her labor, then had the then dwellers on earth, to indure the paines of their oppression and trauel; but to take into my way againe; the Prophet addeth.

Nor the two wings.

Figuring by the two wings, the two first contrary fethers, *Alaricus* and *Attalus*.

The first arose in the 19. of *Honorius*, prede-

predeceſſor to the third *Valentinian*: And was the firſt that ſlewe the great Citty the murtheres of all the world, meaſuring her by famine, ſword, and fire; according to the ſquare whereby ſhee had iudged others almoſt 12. hundreth yeares. Which wofull end (or rather beginning of her wofull end:) made a certain ancient friend of hers, bewailing the night wherein ſhee was ſmitten, to cry, *Nocte Moab capta eſt, nocte cecidit murus eius, quis cladem illius noctis, quis funera fando explicet?* And when this feather had thus troden downe the pride of the Eagle, in the yeare 410. a 1157. yeares after *Romulus* had raiſed her walles, with the blood of his Brother; proceeded to rip vp her bowels, ſpoyling and burning her principall parts, *Latium, Campania, Apulia, Lucania, Calabria*, where raging in his higheſt thoughts, deuiſing how to ſpred his glory ouer all, was by ſodaine death blowen away, and his place appeered no more.

Hierom.

Th'other aroſe in the 27. of the third *Valentinian*, in greater feare then did the firſt, deuouring at his entrance all that reſt of *Italy* which *Alaricus* had left vneaten,

Aquileia

Aquileia, Verona, Mantua Cremona, Brixia, Concordia, with all the now territorie of Venice: but by the cunning dealing of the deceitfull King, whose name was then Pope *Leo*, was intreated to sell the great Citie, and to depart Italie, which he left as a waste, stinking in her fierie ruins, and so repassing the Danub, returned into his Scythia again: where the yere following in top of his fulnes, was in a night found strangled in his owne blood, wherinto he was disolued, by th'intemperate vse of a wedding feast, and a new spouse.

And thus perished this sonne of *Mundzuccus*, the scourg of God, and terror of men (for so he called himselfe) and which not only the fiers of Italie, but his very shape may well iustifie: for he is described a mã of litle stature, square set, great head, litle eyes, thin heir'd, thinne berded, a nose great and prominent, his color foule and gypson like.

And ther was nõ more Vpon the Egles body, but two heads that rested, and sixe wings. *Verse* 23.

And there were no more triumping fethers to be found on her, for all her glorious power was decended to two weak & feeble heads, which for they reigned not in the ſtrength of their predeceſſors, the Prophet dayneth not to call ruling fethers, but reſting heads.

Martian. Th'one ſlept in th'eaſt at Conſtantinople, whon *Genſerick* the third contrary fether, not long before had diſhonorably taken priſoner.

Valentin. Th'other in the weſt at Reuenna, taken with ſuch a Lethargy, that he nether heard nor felt the maſſacre of Vngarie, committed by *Hunns*; nor the loud and pitifull crie of his cheefeſt prouinces, Spaine and Africa, deuoured by *Gothes* and *Vandals*; nor the teares and deep lament of Gaul and Britaine ouerflowen with *Franks* and *Angles*, people from beyond the Rhene, who not only with their blood and poſteritie, but with their name alſo haue ſtain'd both kingdoms to this day. So as the Prophet wel concludeth, ther was no more to be found vpon th'Egles bodie, but theſe two drowſie heads, which reſted, and ſix contrary fethers, *viz.*

Genſerique.

Genſerique 1
Odoacer. 2
Theodorick. 3
Totilas. 4
The Longobards. 5
And th'*inteſtine faction.* 6

of which, in the verſes following.

Then ſaw I alſo, the two wings deuided them-ſelues from the ſix, and remained vnder the head that was vpon the right ſide, but the four continued in their place. *Verſe* 24.

And the Prophet ſaw, that two of the ſix deuided thē-ſelues in counſell & manner of proceeding, frō th'other four: for wher as the four fought to be Lords of Rome in ſee, reſoluing in their thoughts, t'extinguiſh the name & maieſtie of her Empire for euer, theſe 2. were of an other mind, for they agreed to remain vnder the countenance & fauor of th'egles right head, cōtēted to wear a crown tho with leaue of it:

meaning by the right head th'east Empire, so called, in regard it was far stronger in power then the west: whose broad-spreading honor (as in the verse fore-going) was now become a staru'ling, onlie his name and appellation continued some ten successions, *viz.*

1 *Valentinian.*
2 *Maximus.*
3 *Auitus.*
4 *Maiorianus.*
5 *Seuerus.*
6 *Anthemius.*
7 *Olybrius.*
8 *Glycerius.*
9 *Iulius Nepos.*
10 *Momyllus.*

Which all also vanished (as before is toucht) in 20. yeres. And th'Egles pomp which was at full in *Augustus*, was entered with *Augustulus* (for so was *Momyllus* called and with him descended the name and title of *Imperium Romanum* for euer.

And the two wings thus deuided in pollicie from the foure, were *Genserick* and *Theodericke*.

Of which the first, trained into Italy by treason

treaſon of th'Empres, entred Rome 43. yeeres after ſhe had bin humbled by the *Gothes*, and led into captiuitie all her treaſor, and (as is the fatal reward of ſuch offenders) the traitres alſo her-ſelfe. And after 14. daies thus loaden, departed into his *Africa* againe; wher-ouer he reigned in peace and pleaſure 51. yeres.

Th'other, hauing obtained of th'Eaſt-head the ſcepter of Italie, according to his patent proceeded, and got it by Conqueſt from *Odoacer*. But after he had reigned ther-ouer 30. yeres deſcēded alſo, leauing his fame and kingdome to his poſteritie, hauing fulfild his pleaſures two and fortie more. 494.

But this counſel pleaſed not th'other 4. for as the verſe concludeth, they remained in other thoughts; drifting in their place to riſe and reigne, without leaue or licenſe of any.

So I looked, and behold; the vnder-wings thought to ſet vp them-ſelues, and to haue the rule. *Verſe* 25.

And as the Prophet beheld the foure contrary fethers which were left, he saw how they also stroue in their harts to establish thēselues, but like a dream their purpose vanished, in the next immediat verses following.

Verse 26. Then was ther one set vp, but shortlye it appeered no more.

Then arose *Odoacer*, the first of the four; leading a people begotten in the bowels & in most parts of the North, who hearing of the deuided and weak estate of the Empire, was encoraged to moue frō beyond the Danub, in much fear & blood descended into Italie, slew her last Lord and Emperor *Momyllus Augustulus*, destroyed the name of her Consuler dignitie, and blotted out for euer the memory of her holy Senat, the murtherer of *Romulus* their first King, and *Iulius* their first Kayser; And not daring as base begotten, to put on the presence and stile of an Emperor (which name this fether fatalie resisted) cotten-

476.

ted

red him- ſelfe with the title of *King of Italie.*

But his glory indured not, for after he had reigned eighteene yeres, *Theodorick* (as in the 24 verſe) tooke his kingdome from him by force, and his life by fraud; and he deſcended, and appeered no more.

And the ſecond, was ſooner gone then the firſt. *Verſe* 27.

After him aroſe *Totilas* the ſecond fether of the four, by birth a Spaniard, by blood a Weſt-gothe, (whoſe fearfull fires burne in Rome to this day) but theſe daies were more in trouble, and (as the Prophet fore- ſaw) in number fewer then *Odoacers*; from his firſt riſing alway in armes, and after many hopes and as many diſpaires, was at laſt put to flight by *Narſes*, whom the Eaſt head had made gouernor of Italie, and flying was wounded ſo deadlye, that aſſoone as he gat his Inne he loſt his life, after he had worne the crowne (if to fight for a crown be to weare a crown) 11. yeres.

Then I beheld, and loe the
Verse 28. two that remained, did think alſo in them-ſelues to reigne.

So as of all th'eight, ther remained but th'*Longobards*, and th'*inteſtine faction*, which thought alſo in them-ſelues to reigne.

The firſt inflamed by the letters of *Narſes*, and with the goodnes of Italie, left their northern denns, and like a fearfull ſtorme fel down vpon it, and in two yeres ouerthrew it, crowning their leader *Al-*
570. *boinus*, King therof at Milan; who after he had ſpred him-ſelf ouer the great Citie, & ouer all her Italie three yeres and a halfe, was murthered by the treaſon of *Roſ-mond* his wife, leauing his kingdom but not his honor, to his ſucceſſors, who poſ-ſeſſed it for 24. generations.

The eight and laſt, and of all other the moſt dangerous, was *a home conſpiracie*, plotting to raiſe from the dead, the anti-ent long-before buried gouernment of Rome to reedifie her *S. P. Q. R.* and to

root out the Prieſtly preheminence and Church-ſuperiority, which had ſo cunningly eaten and deſtroyed the ſeculer: which faction after it had taken fire in the hearts of many, & ſecretly burned a long time, at length brake out, like the fury and violence of a riſen ſtreame, ſo as it might not be quencht, but with much blood and exceeding labor, as in the one and thirteth verſe appeereth.

But whilſt they ſo thought, *Verſe 29.* behold there awaked one of the heads that were at reſt, which was in in the midſt, for that was greater then the two.

And whilſt they thus thought, beholde there awaked one of the three Kingdoms, appointed to finiſh & end the wickednes of th'Egle, figuring by this reſting head, the new weſt-empire, which title of Supremacie the Beaſt beſtowed (as hath bin alwaies his practiſe to runne with the ſtrongeſt) vpon *Charles* king of France,

and

and ſonne to *Pepin* the traiter. This head is ſaid to be awaked, when it was firſt rayſed, which was in the yere 801. wherin it receiued his Auguſtal robe, his Crown, & ſtile, viz *Carolo Auguſto a Deo coronato, magno & piſſimo Imperatori Romanorum, vita & victoria.* And the title of dignitie imperial, which had laien dead aboue 300 yeres, was in this yere on Chriſtmas day, thus raiſed vp to life againe, to the end it might defend the proceedings of the great adulteres and murderes of th'earth, as by the forme of othe exhibited at his conſecration appeereth; *In nomine Chriſti ſpondeo, atq; polliceor ego A. Imperator, coram Deo & beato Petro apoſtolo, me protectorem, ac defenſorem fore huius Sanctæ rom. Eccleſiæ, in omnibus vtilitatibus, quantinus diuino fultus fuero adiutorio, pro-ut ſciero, poteroq;.*

In that this head is ſaid to be in the mideſt, is ment, that it ſhould be choſen from among the Nations and Kingdoms of the earth, as by experience hath bin proued; firſt from France, then from diuers Kingdoms and parts of Germany, where it ſtill remaineth.

And that the feare and power of this head

head hath bin greater, then any other chriſtian king or kingdom whatſoeuer, is it not ſufficiently read in the perticuler regiſters of euery Nation?

And I ſaw, that the two heades were ioyned therewith. *Verſe* 30.

By the two heads, are ſhadowed the two kingdoms of France & Spaine, whoſe vnhallowed league the Prophet fore-ſeeing ſaith; they ſhould be ioyned with this middle-head, & like three parts in one, accord and agree together, to humble themſelues, their authority, & power before the Beaſt, and for their Idol-ſhepheard ſhould fight againſt the Higheſt, till by the breath of his mouth they be ſcattered, like the duſt which the winde diſperſeth.

And theſe ar the 3. heads mentioned in the firſt, fourth, and ninth verſes of this chapter; and are therfore ſaid to finiſh and determine the laſt end and wickednes of the whore, becauſe tho all other kingdoms hate her and make her deſolate and

and naked, and eat her flesh, as England, and others haue done: yet these three heads shall loue her still, & to their dying day shall burne in delight with her, but when those three and euery of them, shall also forsake her, ther shall not be found either kingdom or creature vnder heauen, that shall fall down and worship her.

Verse 31. And behold, the middle head was turned with them that were turned with it, and did eat vp the two vnder wings which thought to reigne.

And the prophet saw this middle head (the head of euil,) impart his fellowship to all Princes and kingdoms, which desired to be in league with it. But my task which hasteth to an end will not suffer me now, & here, to sound this gulfe of *Santa Liega* suffiseth that for Syons sake the Prophet passing by, doth point therat.

And the Prophet beheld, that this middle head did deuoure and eat vp the vnder wings,

wings, namely, the power of the *Longobards*, & ỹ *intestine faction*, which thought also to reigne.

The first by the sword of *Charles*, surnamed (for his exceeding power) the great, who at the commaund of Babilon his god, ascended into Italie, tooke her King *Desiderius* prisoner, and led him captiue into France and gaue his Kingdome to an other. And thus vanished this seuenth contrarye feather, after it had humbled the whore, and spred it selfe ouer all her quarters 200. and 4. yeres, and the feare therof discended, and it appeered no more.

Th'other, first began in the daies of *Cono* th'Emperor, who hauing an action of contrary opinion, against *Gregory* the second (for so the Beast was then called) followed it so hotly, that he brought his holines into such disgrace, as that he kindled a desire in the hearts of many, to change their Prelat for a Prince, and to edifie their first & antient forme of gouerment again. This desire thus begũ, by time (as naturally al conspiration doth) gathered strength, & aduentured (but som-what to young) to

check

798. check the Beast, who by reason he was so wel guarded by his foresaid head & champion *Charles*, easily neckt it. Notwithstanding some 100 and 50 yeres after, this vlcer now growen to a riper head vnder the practise of one *Alberique* and *Octauian* his sonne, brake out a new, and charg'd the Beast in so sharp a mãner, as without dout he had receaued the mate, had not his head in the midst auoided it once againe, whose name was now chang'd fró *Charles* the great, to *Otho* the great: who as being by oth deuoted, came to *Rome*, banisht her new risen Consuls, hang'd her Tribuns, & moũted her *Prefectus vrbis*, Mr. of mistule, naked on an Asse, crowned and attended through the citie with great derision; fró thence cõmitted to prison, & there executed with exquisite torments. And by this means, the heat of this defection was so asswag'd, that it appeared not for 7. yeres after: but then vnder the leading of one (*Crescens*) flam'd out anew, in so furious a sort, as it had doubtles fyr'd the Beast out of all his holds, had not his middle head (*Otho* 3 secõd) hasted into Italy to quẽch ỹ same: who (knowing how much it imported to

967.

974.

punish

puniſh exemplarly ſo dangerous an euill) prepared in the Vatican a ſumptuous feaſt, inuited therto all the nobility & chiefe of the citie: when all were come, ſaluted and ſet: cauſed forth-with to be proclam'd, that no man on pain of death, ſhould ether ſpeak or moue at any thing that ſhould be ſeene or heard: preſently entred armed men and compaſſed the place round wher the gueſts were; wherat whilſt euery one amaſed, doubting what this firſt courſe mēt, this middle head drew forth a paper, and whoſe names were therin written, cō-manded to be drawen from the table, and in preſence of all ther to be ſlaine. The reſt were curteouſly entertained, and were as merrie as the feare of ſo cruell a feaſte would giue them leaue. Ne yet for all this the feuer ſo leſte theſe patients, but that they fell ſome 162 yeres after into relapſe againe, but *Frederique* the firſt (for ſo was now this head caled) with the blood of a 1000. and the wounds and impriſon-ment of as many more, ſo branded this Hydra, which had bin ſo oftē headed, as it could neuer after recouer head again, but her breath departed, and her purpoſe va-niſhed, 1136.

nished and appeered no more.

Verse 32. And this head did put the whole earth in feare, and ruled therin, and ouer the dwellers therof, with much labor: and it held the gouermēt of the world more, then all the wings that had bin.

That this head and his fellowes, haue more mainteined and aduanc'd the rage and blasphemy of the Beast, thē all the fethers that arose before them, and made more diligent and cunning inquisition after the blood of Syon then they, is it not eternally cronicled in ỹ registers of euery perticuler Nation? And therefore they are called the heads of th'egle, & who knoweth not that heads are more able in euil then fethers? And the Prophet beheld that this head continued longer, and held the gouernment of the world more then all the fethers that had bin, for frō the rising

of

of the first father *Iulius Cæsar*, to the end & expiration of *Momyllus Augustulus* the last, were not 560. yeres. wheras this head arose in the yere 801. and hath already continued aboue 700. and 90, and yet still continueth, and shall til he that now is be taken away.

And after this I saw, and behold, this middle head sodenlie vanished as did the wings. *Verse* 33.

In that the Prophet saw this middle head sodenly vanish, as did the wings, he signifieth that it shal not be rooted out by force or sword of any, but depart quietlie, and die as it were in bed; but yet (as the truth fore-saith in the chap. folowing) *not without paine*: meaning, that th'Electors shall not chuse to the liking of the Beast, nor the Beast cõsecrat to the liking of thẽ. And in this difference this head shall die, ne shall this difference be exempted from paine.

But the two heads remained, *Verse* 34.

which alſo reigned ouer the earth and ouer the inhabitants therof.

And when the power of this great head, (which is now ſo litle) like a tale that's told ſhall be cleane ended; yet the feare of th'other two ſhall ſtill remaine, & haue dominion ouer the earth, & thoſe that dwell therin; till the fulnes of their malice & tiranny be accompliſht alſo: which may not long be vn-fulfild, for behold, in the verie next verſe their diſtruction commeth.

Verſe 35. And I ſaw, and behelde, whilſt the head on the right ſide, deuoured that which was on the left.

By the right head is ment (as through all this propheſie) the ſtrongeſt; ſo as the Prophet implyeth, that the ſworde of Spaine, ſhall deuide ỹ ſtrength of France, that her pride by deuiſion made leſſe, may at the laſt (as euery deuided kingdome doth)

doth) returne to nothing. Neither shall the prosperitie of this right-head, belong free from like retaliation, but as the truth fore-saith. *He that deuideth with the sword, shall perish by the sword.* For how may the sword for euer escape him, whom heauen hateth, and earth doth persecute? and of whom may be truly said, which was spoken of Ismael, *Manus eorum contra omnes, & omnium contra illos.* *Esdr.4: 12.*

And thus shall these heads perish, and haste the faster to their end, because the iudgment of the Beast is nigh, in the very next verses attending to come in.

Then I heard a voice, which saide, look before thee, and consider the things which thou seest. *Verse 36.*

So I saw, and behold, as it were a Lion came hastily out of the wood, roaring; And I saw that he sent out a mans voyce vnto the Eagle, and spake, saying: *Verse 37.*

Heare thou, and I shall tell *Verse 38.*

thee, what the moſt High doth ſay vnto thee.

The roaring of the Lyon is the breath of the Hgheſt, which ſhall rebuke th'Egle for her vnrighteouſnes, and caſt before her al her ſpoiles, and ſet her aliue in iudgmẽt, and with the ſpirit of his mouth riſe vp againſt her, and lay vnto her charge as in the text followeth.

Verſe 39. Art not thou he which of the 4. Beaſtes remaineſt, whom I made to reigne in my world, that by them th'end of things might come?

Verſe 40. And the fourth is come, and hath ouercome all the Beaſts that were paſt, and obtained power ouer the world with great feareſulnes, and ouer the whole com-

paſſe

passe of the earth with extreame oppression, and hath possessed so long time, all the world with deceit.

For thou hast not iudged the earth with truth. *Verse* 41.

But hast troubled the meek, & hurt the peaceful, and thou hast loued lyers, and destroyed the dwellings of thē which brought foorth fruit, and hast cast down the walls of such as did thee no harme. *Verse* 42.

So as thy vniust dealing is ascended to the most High, and thy pride vnto the Mightie. *Verse* 43.

And therfore he that is Highest, hath beheld the proude times, and behold they are ended, *Verse* 44.

ded, and their abhominations are finished.

And if thou plead not guilty hereunto, behold, a thousand witnesses shall rise vp against thee, and proue th'inditement true; that the iust iudgment which hath so long attended for thee, may at the length be pronounced against thee, in forme as in the text followeth.

Verse 45. Therefore appeere no more thou Egle, nor thy fearfull wings, nor thy wicked fethers, nor thy malitious heads, nor thy cruell clawes, nor thy vaine bodie.

And least in thy drunkennes thou maist think, thy sinne may ouer-shoote this iudgment to come, and in thy madnes glorifie thy self as thou hast euer done, perswading thy selfe thou shalt euer be, because thou hast bin long, and like a foole hast not cōsidered, the more thy yeres the

nigher

nigher thy graue; beholde, thus saith the truth; In the yere which shalbe 1666. this iudgmēt here pronounced shall lay hands on thee. And as al thy feareful wings, & fethers, be alredy decended & blowē down; so before that day (which is so nigh at hand) the tyrannie of thy malitious heads, and cruell clawes, shalbe consumed and brought to nought. And in that day, thy vaine body shall be burnt with fire, & shall so cleane be cut off from the land of the liuing, that neither sonne nor nephew (as the Prophet saith) nor branch, nor remnant of thy name, shalbe found vpon the earth. *For as it is purposed, so shal it come to passe; & as it is consulted, it shal stand.* Go to now, take counsell of thy Seers, & call thy inchāters about thee; build thy deuises as high as heauen, & lay their foundations low as hel, yet shall they not deliuer thee from the day apointed: but as *Salmanazar* destroyed *Beth-arbel* in the day of battell, wherin the mother with the children was dasht in peeces; or like the milstone, which the mightie Angell did cast into the Sea, with such violence shalt thou be throwen downe, & be found no more.

Reue. 13. 1

Esay. 14. 2

Esa. 14. 24

And al hel shalbe moued at thy comming and prepare it self, and raise vp all her dead against that day to meet thee, and all the Princes & Kings of Nations, whom thou hast slaine with ỹ cup of thy fornication, shall rise out of their tormeuts against thy cõming and at thy sight shall wonder, and cry, and say vnto thee. *Art thou become*
Esay. 14. 10 *weak also as we? art thou become like one of vs? Is thy pomp bowed downe vnto the graue? and are thy pleasures departed like ours? and is the worme spred vnder thee, and do the wormes couer thee also? how art thou fallen from heauen O Lucifer, sonne of the morning, which hast cast lots vpon the Nations, and saidst in thine heart; I will ascend into heauen, and exalt my throne aboue, beside the starrs of God, and I wil sit vpon the mount, euen the holy mount of his Sanctuarie, and Congregation: I will ascend aboue the height of the clouds, and will be like the most High.*

And all hell, which once did wonder, worship and kisse thy feet, beholding now thy nakednes, thy shame and iudgment, shall die for greefe of mind, & dying shall
Esay. 14. say. *Is this the man that made the earth to tremble, and with his word did shake the*

kingdoms? that made the world a wildernes, and a waſt of the Cities therof? Then ſhalt thou lying in torment, death gnawing on thee, anſwer them and ſay: *We haue erred from the way of truth, and the light of righteouſnes hath not ſhined vpon vs, nor hath the Sonne of vnderſtanding riſen ouer vs. We haue wearied our ſelues in the waies of wickednes, and we haue gone through dangerous pathes, but the way of the Lord we haue not knowen. What hath pride profited vs? or what profit hath the pompe of riches brought vs? all theſe things are vaniſhed like a ſhadow and as a Poſt that paſſeth by.* And caſting vp thy eie to heauen, ſhalt ſee the righteous ſtand in great boldnes before thee, and before the face of ſuch as tormented them and took away their labors, and thou ſhalt feare exceedinglie at the ſight of them, & be amaſed at their wonderful deliuerance, and die for greefe of mind, & dying ſhalt ſay. *Theſe are they whome we ſometime had in deriſion, and in a parable of reproche: wee fooles thought their life madnes, and their end without honor. But how are they counted among the children of God, and their portion among the Saintes?* Wiſd. 5. Wiſd. 5.

That

That all the earth may be refreshed, and come againe, as one deliuered from thy violence, that she may hope for the iudgment and mercy of him that made her.

Verse 46.

And thy death shall comfort and refresh the earth, and deliuer Syon from her great and violent oppressions: but their prosperities may not long endure, as testifieth the Prophet *Daniel*. For may *Israell* dwell safe, and the Kings of th'east not know it? Nay verily, they shall arise, and come down like a storme, and like a cloud shall couer the earth, and compasse round the tents of the Saintes, and the beloued Citie, till fire discend from God out of heauen (as it is written) and deuour them. And in those daies shall be finished the mystery of God fore-declared to his seruants the Prophets and witnessed, by the mighty Angell which came downe from heauen, and stood vpon the Sea, and vpon the earth, and raysed vp his hand & voice to heauen, and sware by him

Dan. 12. 12
Ezech. 39.
Reuel. 20. 9.

him that liueth for euer and euer. ὅτι γέγονεν ἐπὶ ἔσται. *Behold it is come, and it is done saith the Lord, this is the Day whereof I haue spoken.* *Reuel. 10.* *Ezech. 39.*

For the hope of which day, the stones of Syon die day by day: tho little esteeming seuen thousand deaths, in regarde of the precious assurance ingrauen in their brests, that they shall then and in that day, behold the L. that hath so mercifully gathered thē from among the Nations: That hath so wonderfully preserued them, from the sorcerie of Babylon, which hath destroyed all the earth. That dayly leadeth them in and out, before the scorners, the couetous, and fooliſhwise of this world, so prudently and so inuisibly, that they seeing are not seene, and lyuing are not knowen. That hath bestowed on them, a thousand treasures more thē these, so secretly, as no man suspecteth but they that haue them. That hath so surely and fully perswaded them, that tho they now goe on their way weeping, yet they shall then returne againe with ioy, & bring their sheafes with them: and all the earth shall then know, which now is hid, how much the Lord their Redeemer

Redeemer loued them, and night and day, ſhall praiſe & magnifie the iuſt iudgment and mercie of him, that hath done all theſe things for them. Which day in due time, He that is Higheſt, ſhall manifeſt to all: He that is Prince & Lord aboue all, who only hath immortalitie, and dwelleth in the light, which none can attaine vnto, whom no man euer ſaw, nor can ſee: vnto whome bee all honour and power euerla-ſting.

Amen.

Zacha. 2. 7.

Saue thy ſelfe O Zyon, thou that dwelleſt with the daughter of Babel.

BRITISH MUSEUM

AND thus my Lord at length I am come a
ſhoare, deliuered from a dangerous and
ſcrupulous Sea, as any is in all the Ocean of
the Scripture: praying if I haue made too bolde
t'impart my voyage to your Lordſhip, you
would bee pleaſed to aſcribe it to the com-
mon humour of Trauailers, who cannot chuſe,
but tell what aduentures they haue paſſed and
what wonders they haue ſeene. Strange and
long were it to tell your Hon: all I ſawe, and I
feare in reſpect of your houres I haue beene too
long to tell ſo much: too much doubtleſſe, in re-
gard of my Penne, which is ſo ſad and ſo vn-
courtly, as were it not for that Naturall engra-
uen Noble courteſie, wherewith your Hon:
is beautified aboue all compariſon, your Hon:
might not indure her plaine and careleſſe appa-
rition. And thus moſt humbly commending
my ſeruice to your Hon: diſpoſing, take a
ſhorter leaue then elſe I would, becauſe I am
ſetting forth to Sea againe, in hope God willing,
of Bread and water fayle me not, to Diſcouer
the Reuelation, and to make knowne to my gra-
cious Soueraigne Princeſſe, that I alſo among
the reſt may bee bolde to ſpeake, though I care
not to bee knowne.